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WEEKLY REVIEW.

—By desire of H. E. the Governor, a public meeting will be held to-day at 4 P.M. in the Town Hall, to open a Subscription List for the relief of the Bengal sufferers.

—'Depart in peace; be ye warmed and filled.' The apostle James refers to this easy method of meeting the wants of the wretched, in not very flattering terms. Some there are who now excuse themselves from giving by the plea that somebody else will be sure to help. We are sorry to see that the *Pioneer* can find no better use for its influence than in seeking to persuade its readers that it is not necessary for them to subscribe to the relief of the famine-stricken, seeing Government will be sure to do what is needful, and recoup itself out of its subjects in taxes next year. To give money for their relief is 'a generous error,' says the *Pioneer*.

—The average annual export of rice from Bengal is just the amount that the Government are importing at an expense of three millions stg ; and the *Friend of India* says that the Bengallees greatly prefer their own rice to that which is brought from Burmah and Saigon. Happy the nation that is unacquainted with political economy! The Government of India have acted very nobly in their efforts to lighten the impending calamity; but men cannot be wiser than their instructors. Mr. Mill has taught people to make an idol of individual liberty, sacrificing to it even the public good, and it will take some little time for the fashion to pass.

—An exceedingly interesting account of the awakening in Travancore, by the Rev. David Fenn, will be found among our Selections.

—There is a road with very narrow side-walks, and they who are travelling this road struggle to get upon these side-walks which are somewhat smoother than the central way, but as they are over-crowded most are compelled to walk the greater part of the time in the common pathway. Even the side-walks are here and there encumbered with kegs and boxes, over which the people stumble ; but in the central way are pitfalls, gins and snares, and many are seen limping or bleeding from wounds received. All classes and conditions of men are seen in this road, men and women, old and young, rich and poor, cultivated and ignorant, noble and mean. The road has a slight downward inclination, just enough to make it easy for the people to get forward. But ever and anon telegrams come from the more advanced part of the road, telling that owing to the increased inclination many have received an impetus which they are unable to resist; and now and again, a telegram comes from a still more advanced point, telling that the road suddenly pitches down into a bottomless abyss, and that such a one has gone over the precipice. But the wonder of wonders is that they who read these telegrams posted up by the way, laugh at the idea that there is anything to be apprehended for themselves, and deny that there is any connection between the imperceptible incline of that part of the road where they are, and the steeper incline beyond. Many even affirm, in the face of the recurring telegrams, that the precipice belongs to another road altogether. See in our Epitome a notice of "a sad and distressing occurrence," extracted from the *Englishman*.

—The articles on Prophecy, headed "Perpetual Miracles," that appeared last year in our paper, have been published in a tract form by the Bombay Tract and Book Society, where they may be had, in glazed covers, at 2 annas each. In thin covers, for distribution, 6 annas a dozen. The book is entitled "Abiding Miracles of Prophecy." We shall be glad if our Israelite friends will read this and take knowledge of the wonderful revelations with which, centuries before the illustrious men of Greece and Rome began to dazzle the world with their earthly greatness, God favoured Moses, David, Isaiah and Zechariah. They look around and see that as a mere matter of fact the greatest revolution that the world has ever seen, has been accomplished by Jesus of Nazareth; and they ought to know that those features in the life and work of Jesus which distinguish him from all other men, were prophetically seen and described by their own sacred writers a thousand years before the birth of the Son of Mary. To educated Natives and also to sceptical Englishmen, this little book might be useful. It may not always be easy to answer some of the objections propounded by infidels or rationalists, or covertly insinuated by men who call themselves neither, except a person has made the matter a subject of special and through investigation, just as it is not always easy to answer arguments against the divine wisdom and goodness shown in the constitution of nature; but we venture to affirm that all these objections, answered or unanswered, disappear as chaff in the presence of the truths irresistibly established by these Jewish prophecies of a Messiah taken in connection with the facts concerning Jesus of Nazareth.

—Special services have been held every night this week in St. Andrew's Kirk, Fort, and they have been exceedingly well attended. To give an idea of the nature of these meetings, we may describe that which was held on Wednesday. After singing a few verses of a hymn, the Rev. Mr. Weatherhead, of the Church Missionary Society, offered prayer, read some verses from Acts ii., and afterwards dwelt upon verses 32 and 38. "This Jesus hath God raised up, whereof we all are witnesses." "Peter said to them, Repent." The believer is a witness. The Spirit of God testifies that Jesus is risen from the dead; his presence with the believer is an evidence that Christ is at the right hand of power; under his guidance the believer becomes a witness, testifying to men in the most effectual way that Christ is an all-sufficient Saviour. There is immense power in this conception of the vocation of believers, and the fact that this is the true conception was most impressively presented. The Christian is in the world to witness for Christ, to give men evidence that Christ is a mighty Saviour, and to show the nature of this salvation in his life as well as by his utterances. This testimony when given in its appropriate fulness and force, leads men who are unreconciled to God to "repent"; forces upon them the consciousness of sin, and leads them to seek an interest in Christ. The Rev. Mr. Harding, of the American Marathi Mission, followed, dwelling upon the words, "How shall we escape if we neglect so great salvation?" He spoke of the marvellous insensibility of men with respect to the great salvation, and sought to awaken his hearers to a realization of their condition as spiritual beings bound to the judgment-seat. After he had offered prayer, and a portion of the hymn 'Jesus, lover of my soul,' had been sung, the Rev. R. Stothert made an address, exhorting those who had not an interest in Christ to seek him. Nothing could be more earnest, affectionate or practical than his address. All the speakers, indeed, were evidently moved of the Spirit, and their appeals were fervent, earnest and forcible in a high degree. The church was full, and the deepest interest prevailed. There was an after-meeting for prayer, when opportunity was given for those who were so minded, to pray. Four persons led in prayer, and the meeting closed. We believe there have been some instances of awakening in connection with these services. We are most thankful that the Lord has brought about a state of things in Bombay that would allow of special services of this kind, so well attended, sustained by ministers and laymen of different denominations. We hail with much hopefulness this movement, and are inclined to regard it as the inauguration of a new religious era.

—The Roman Catholic Bishops of England in Synod last August issued a Pastoral Letter in which they point out that the law of the Church condemns mixed marriages of Protestants with Roman Catholics. In grave cases, a dispensation for such a marriage may be granted, but not even then "except upon the promise of the two parties that the Catholic party shall have perfect liberty to practise the Catholic religion, that all the children shall be brought up in the Catholic Faith, and that the marriage shall be solemnized in the Catholic Church

alone." A friend who calls our attention to this Pastoral, says: "I think it well illustrates Lord John Russell's remark that the time has come when the Romish Church, no longer content with equality, seeks supremacy." It is 'the mouth speaking great things' of Daniel's Prophecy, a characteristic that clings to the Papacy even when its 'dominion is taken away.'

—THE decree just issued by Pius IX. relating to the election of his successor, makes terrible havoc among the decrees of Popes and Councils of past ages. Between a living infallibility and a number of dead infallibilities, it is evident that the victory will remain with the former. Pius IX. realizes that he is master of the situation, and sweeps away the solemn decrees of past ages, with as much contempt as though they were the work of fallible heretics. A living dog is better than a dead lion; if the Popes whose decrees are now abolished could start from their tombs and appear on the scene, we can imagine the roar they would simultaneously make. But they are helpless. Here is what Pius IX. says:

We are indeed aware that, unless very great and imminent danger is to be apprehended, the strict and dignified observance of those laws is imperative under Constitution *Ubi periculum*, given by Gregory X. at the Œcumenical Council of Lyons, as well as under the Constitution *Ne Romani*, given by Clement V. at another universal assembly of the Church, held at Vienna, in 1311. We are likewise acquainted with the injunctions laid down by Clement VI. in the Constitution *Licet in Constitutione*, in 1351; by Pio IV. in the Constitution *In eligendis*, in 1562; by Gregory XV. in his two Constitutions *Æterni Patris* and *Decet Romanum Pontificem* of 1626; and by Clement XII. in the Constitution *Apostolatus Officium*, issued in 1797. However, as circumstances have sadly changed, and anything may be apprehended, both from the wicked people who call themselves Catholics and from others belonging to the heretic host, we hereby free our brethren, the Cardinals of the Holy Roman Church, from the oath by which they have engaged to observe and to preserve the Constitutions aforesaid.

Now this is very suggestive. Here is one who has power to make minced meat of all the bulls and determinations of all his predecessors, and to release the entire Roman Catholic world from their vows of fealty to the Councils and Popes of past ages. What if Pius IX. should be converted and become a humble Christian, keeping the sayings of Christ and finding in Him wisdom, righteousness, sanctification and redemption? what then could hinder him from abolishing the Roman Catholic religion, the authority of the Council of Trent, Purgatory, the worship of Mary, Transubstantiation, and all the other additions to Christianity invented in the last thirteen centuries? And should he do so, who would have the right to dispute the validity of the procedure? This would be a glorious finale to the melodrama of infallibility. What guarantee has the Roman Catholic Church that she shall be preserved from such a result?

It seems that this decree has been in existence for some time; it is dated May 28, 1873; but it has only just now been published.

—IT is singular how many and how diverse are the standards of correct living. We remember once conversing with a Mohammedan, and happening to speak of him as a sinner, he said: "I am no sinner: why should I sin? I have two wives." This showed how he had narrowed down the idea of sin. The Mohammedan religion reduces to a minimum the temptation to transgress the seventh commandment, by granting unlimited polygamy and facility of divorce. This at least is what Mohammed claimed for himself. There is some excitement just now in the Mussulman population of Bombay, because a Parsee has published a Life of Mohammed, on one page of which it is said that Mohammed had a child by a concubine. This, it seems, would have been wrong. All the copies of the book have been taken possession of by the Commissioner of Police. We do not think Mohammedism will gain by having public attention drawn to the facts related in the Koran concerning the private life of Mohammed. We do not know positively what the offensive statement is, but we suppose it refers to Mohammed's favourite slave Mariyam, the mother of his only son, the discovery made by Hufsa, and the permission from heaven to make Mariyam his wife. If the writer of the book in question has gone beyond the statement of admitted facts and drawn upon his imagination in pourtraying the founder of Mohammedism, our Mohammedan friends may justly resent it; but perhaps the best way to do this is by stating the facts as they are found in the Koran, or in unquestioned history.—Since writing the above, we find in the *Bombay Gazette* a notice of the book and of the offensive passage, which, the *Gazette* thinks, has been misinterpreted by the Mohammedans. "Rakhaileerand" is interpreted "kept woman" by our contemporary, who thinks the idea of "prostitute" was not intended to be conveyed by it. The title of the book is "The Renowned Prophets and Nations; comprising the Lives of Zoroaster, Moses, Christ and Mohammed." Perhaps there are some other curiosities in the book.

—A FRIEND at the Straits sends us the following:

H. H. the Maharajah of Johore, K.C.S.I., &c., has purchased the extensive steam saw-mills concern at the new town of Johore, for arsenal and other Government purposes. The works are under the superintendence of Europeans; to the Maharajah's credit be it noted, he does not exact any work from them on their Sabbath. The Christian church and burial-ground he makes over to the Europeans as a free gift.

—2,500 LETTERS a minute! truly, this is telegraphing extraordinary. Yet at this rate the President's Message was transmitted from Washington to New York, 200 miles: 11,500 words were despatched in 22½ minutes. More than this, the message was delivered from the automatic instrument printed in bold type. We remember to have seen a message thus printed twenty years ago; but for some reason or other the invention has been very little utilized since then.

By the new American combination of chemistry and mechanism, says *Nature*, the speed is apparently almost unlimited, messages at the rate of 1,200 words or 6,000 letters a minute being transmitted. Hitherto the speed attainable over circuits of similar length in this country by the Wheatstone automatic system at present in use for the "high speed" service by the Postal Telegraph Department does not exceed 200 letters a minute. The new American instrument has a great advantage in the extreme simplicity of its construction, mechanical detail giving place to chemical action. One important result of this experiment is that it demonstrates that hitherto the speed of transmission of electric currents through a metallic conductor has been restricted from mechanical imperfections in the mechanism of the recording or receiving instrument, and that by the substitution of chemical decomposition for mechanical action an almost unlimited speed of transmission may be obtained.

—WE should have been glad to announce a further reduction in the rate of subscription to the *Guardian*, but we find on examination that the receipts in 1873 have not quite sufficed to cover the expense of printing and issuing it. We need some more subscribers, and we shall doubtless have them if it be the Lord's will that the paper should continue to appear.

WE have received the following letter from Mr. Boerresen of the Sonthal Mission:

My heartiest thanks to you and your friends for their kindness to our Mission. I just heard from Mr.—about the money you sent him for our Mission.

Arriving at home from my collecting tour, we had a blessed Christmas in our station, and went then out in camp to visit the Christians in their villages and to preach to the heathen. Our first camp was in Sakra, and remained there two weeks. First we built there a church of leafy boughs from the forest, simply enough, but we trust the blessing in it was great. On Sundays we had twice service, to which came a large number of heathens: of course all Christians were present. Every day our camp was visited by many Sonthals from far and near. Our young brother Mr. Haegert (who has been with us now a year, and who gets on blessedly with the language) has been very busy visiting the villages round about; knowing some medicine, he has worked in both ways. The people receive him gladly, and invite him to their simple meals, of which he is glad to partake, being often far from camp. The day before leaving we invited the Christians to a large dinner party: bill of fare curry and rice: a he-goat was killed for the occasion; 80 Christians were present. We all had a joyful day, sitting on the floor, in Oriental fashion, with plates made of leaves, using our fingers instead of knives and forks. They all were amused having us at dinner in their own way. First service, afterwards dinner. The Sonthals are very hospitable, and we find it works well to be the same. Our next camp was in Foolchingerie, for one week; here is another Christian congregation. The villages round about were visited; many people came again and again to our tents: several came forward, being anxious about their souls' salvation. At present we are in Kirasol: here is a great field but very wild, right between the hills. Many many men and women come to hear the Gospel. Having our young men's training school with us, two and two are sent to different villages, to bring the glad tidings to their countrymen. Also the girls are busy, speaking and singing to the women, who flock about them in great number; these hill-people like singing very much, and get seldom tired to listen to them. A great spiritual moving is going on amongst them. It cheers our heart to see the Christians anxiously bringing good news to their friends and relations. The Lord is doing wonders amongst this people.

People write everywhere about the famine, also about the Sonthal pergunnahs, but we believe the real state is not mentioned; *nobody knows anything about it*, they are shut out from outward communication. We are travelling through the country, and cannot help seeing the people's state. After two or three months a fearful thing will take place—starvation will be in many places. Who will help them? Being high land, they could not even plough their fields, and *here is no winter crop whatever*. If Government does not look in the matter, we can do nothing, except the Christians, for whom we must try to do something. They trust in Christ and hope that he will not forsake them. There are *a few villages only* which have something, but what shall become of the others? In two Christian villages they have a fair rice crop, in three others a middle crop, but in about five other Christian villages only a quarter crop, and in two nearly nothing. *There is not a single village in* 800 *square miles* (in which we have travelled, seen with our own eyes) where there is a winter crop. In some places they have sown, but all has died away, for want of moisture, and some has not even sprung up.

In Camp near Kirasol, the 3rd February 1874.

A FRIEND has favoured us with the following:

NOW.

Let's not be living in the past,
On what we have been doing;
Nor building castles in the air,
And after them pursuing.
"Work in my vineyard, go *to-day*"—
The Master's time is narrow;
For yesterday we'll see no more,
We may not see to-morrow.

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If for discouragements we look,
We certainly shall find them;
But they are not discouragements,
Except to those who mind them.
The future for itself will care,
We'll not its troubles borrow;
Sufficient evil is to-day,
Then think not of the morrow.

Let's cast our bread upon the flood,
In many days to gather;
But then at eve hold out the hand,
For present blessings rather.
We hide the seed deep in the ground,
And watch the closing furrow;
When lo! the field's already white,
Not waiting for the morrow.

The sower and the reaper both
May now rejoice together,
For what they sow and gather in
Is fruit that lives for ever.
The saint rejoices evermore,
E'en in the midst of sorrow;
He knows the weeping's but a night,
Joy cometh on the morrow.

The Spirit is for every one,
The old, the young, the maiden;
The promise is to those afar,
The weary, heavy-laden:
Then at a venture draw the bow,
'Tis God directs the arrow;
Let all men hear his voice to-day,
They may not hear to-morrow.

O come, for all is ready now,
Come every Gentile nation;
Now is the Lord's accepted time,
The Lord's day of salvation.
Accept the Saviour, now believe,
And, if the work be thorough,
Of your repentance of to-day
You'll not repent to-morrow.

Bombay, Feb. 5, 1874.

The Bombay Guardian.

SATURDAY, FEBRUARY 14, 1874.

PRAYER-MEETINGS.

At one of the daily prayer-meetings held at midday in Edinburgh, just before the Week of Prayer, Jan. 4—11, Mr. Moody threw out what he called a few hints as to the best way of conducting prayer-meetings. Now this is a matter of unspeakable importance. The best way of conducting prayer-meetings, is neither more nor less than the best way; of obtaining the blessings which are promised to the Church, and there ought to be the greatest eagerness on the part of the people of God to find out the best way, and if a man should come to us commended by unequivocal testimony from on high, by manifest blessings poured out on many in connection with his labours, we should rejoice in the opportunity of learning from him the better way. For we must acknowledge that the ordinary way of conducting prayer-meetings, is not signalized by remarkable success. In view of the exceeding great and precious promises relating to Christian experience and power to win souls, it is evident that Christians generally are living at a dying rate, as much below the true standard, as the severe cases in a hospital, paralytics and cripples, are below the standard of vital energy. And as a company of travellers in a desert land, short of water, send out parties hither and thither, and when they see the signal raised of water found, send up a joyous shout to heaven and press forward in that direction, so should the main body of Christians hail with utmost thankfulness the tidings that somebody, somewhere, has found a better way of securing that help from on high which we all need. And if the signal raised should be in a direction different from that in which some of the travellers had prophesied it would appear, the disappointment in this particular would be as nothing compared with the joy of relieved thirst. But what is truly surprising is that Christians seem to be wedded to their conventional forms inversely as the measure of their success. In the gracious providence of God, the stubborn prejudices that forbade any relaxation of the traditional stiffness and exclusiveness of the prayer-meeting, have been marvellously beaten down in Edinburgh, and the many honoured ministers of that city have been brought to see that what is new (to them) is not necessarily untrue, and that orthodoxy does not always mean rigidity. Mr. Moody evidently believes that God in dealing with men, sees them as they are and not as they should be, and adapts his plans accordingly; in a word that common sense and religion are not antagonistic. We see this constantly exemplified in the Scriptures. Until lately it seemed to the great body of the clergy a very unclerical and dubious thing to preach to men in the open air; but this is what our Lord did habitually. And it seems now to Christians generally a very dangerous thing to trust the Spirit of God to speak in more than one; whereas in the Epistle to the Corinthians we see that in the apostolic church there was liberty for all to prophesy and pray and utter psalms, and in various ways to contribute to the edification and spiritual life of the body.

Mr. Moody prefaced his hints by saying That probably there was no part of the world where, in proportion to the size of it, there was so much talent in the Church, within so small a space, as in Scotland, or probably so much *buried* talent, which might be brought out and utilized for the cause of Christ. It was a great matter for a minister to get others to work as well as himself. It would be better that ten men should be working than that one minister should be doing the work of ten men, and this especially in the way of conducting prayer-meetings.

We will now mention some of these hints, premising that the prayer-meeting is the Church's true place of power. There beats the heart from whence the vivifying blood flows through all the body. The public preaching of the Gospel is dependent for its efficacy on the power with God obtained in the prayer-meeting.

Get the people close together. They realize their oneness better when brought near together.—*Have good singing.* Freshness and variety are attractive.—*Special prayer.* For definite objects.—*Receive requests for special objects.—Special thanksgivings.*

If a father gives thanks for the conversion of a son, does it not stir up another father to ask prayer for his? And why not let the lad tell his own experience? We have more than one instance of this in Scripture. It would not hurt Presbyterians had they a little more of this kind of thing,—something of the freedom of their Methodist brethren.

Let the person presiding do litle more than give the keynote to the service. Not kill it with a long address. Let many take part, if it be only to give an idea, to read a promise and say how it has been blessed to them. But all must be *short.*

Do not scold the people who have come because the rest have not come; though if you could get the absentees by themselves, by all means give it to them. But if we find that people do not come, it is often the worthy minister's fault. If he gives a dry, wearisome talk, those who come once will not come again. Make it *interesting*, and those who come once will come back. If there were stiffness and formality *here*, you would soon cease coming. It must be taken out of the meeting, or it will smother it. There is generally plenty of talent to keep the meeting going. Here in Edinburgh we have more of it round us every day than we can use. But it is not always talent that does best; I have never felt my heart more full in this place than under the few words which our coloured brother (one of the Jubilee Singers) spoke to us the other day.

If we are discouraged, do not let any one know it.—Let others pray. If we are not in heart to pray, let us leave it to others. If we are gloomy, our gloom will be contagious. Let us keep it to ourselves.

Let those who have musical talent train and use it for Christ. Do not let the meeting outlast the interest. Keep your hand upon its pulse and make good use of every minute. If we cannot get members to take part, speak to them in private about it. Throw the meeting open half the time. Let any one speak or pray who has a word or petition. Mr. Moody further pleads for *punctuality.* And lastly: *Seek to make sure that in going to the meeting you are going in the Spirit.*

The great drift of all these hints is to foster the feeling that in the prayer-meeting we have *business* at the throne of grace, transactions with the great Head of the Church, that there is to be spiritual commerce with the skies. We are to get into right adjustment with the Lord the Spirit, so that he may control and utilize our powers. Where the great majority come to the place of meeting with a feeling that they are passive, that the activity and responsibility are with one or two appointed persons, and that they have merely to sit and be talked to and prayed for, it can hardly be called a prayer-meeting. It has been our privilege during the last two years to attend meetings in Bombay, conducted very much in accordance with Mr. Moody's hints. Mr. Moody has evidently learned in the same school in which Mr. William Taylor has. We are often in meetings where eight, ten, twelve or more take part; and altogether the best meetings for spiritual power we ever attended were those in which every member offered prayer. If we are willing to honour the Spirit by yielding to his guidance in all things, we may trust him to guard the liberty of the prayer-hour from abuse. The great aim in prayer-meetings has generally been to avoid everything that might grate upon the feelings of the fastidious; but we do not find in the Scriptures any promise that the Spirit shall keep us from offending those who have a standard of their own. If we insist upon having everything very faultless in grammar and rhetoric and intellectuality and form and decorum, we may have it, but we shall probably have it and nothing more. There is nothing the Spirit is more intent on breaking down than our subserviency to the world's laws: 'how can ye believe who receive honour one of another?' and every one that wishes to secure the guidance of the Spirit must be prepared to become a fool for Christ's sake. Wisdom is justified of her children; we speak wisdom to them that are perfect; they to whom the favour of God is everything will give us their sympathy and countenance. The thought which we thus reach, is the necessity of self-sacrifice, of surrendering our own notions and inclinations, in order that the power of Christ may be shown in and through us. And this is the interesting feature of the present time, that men who preside in the churches are coming to see that their traditional usages are not to be viewed as having the inflexibility of Gospel truth. We might not care to see a man shouting or leaping for joy; but it would hardly be the best thing to strangle him and have a quiet corpse on our hands. Even the extravagances of life are better than death.

FREEMASONRY.

In reply to what appeared lately in our columns on the subject of Freemasonry, *Lux*, in the *Times of India*, says:

I crave the indulgence of briefly setting forth in your columns the grand principles of that occult science in so far as they relate to the qualifications which should distinguish candidates seeking admission to the Fraternity. The actual words of the charge now in operation "concerning GOD and RELIGION" are as follows:—'A mason is obliged by his tenure to obey the moral law; and if he rightly understand the act he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth: for man looked at the outward appearance, but God looketh to the heart. A mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.' Consequently a belief in God the creator of heaven and earth is the keystone of the structure of speculative masonry; and dependent on this belief, and inseparably connected with it, is, as every mason who has been initiated into the mysteries of the legend of the Temple-Builder knows, a belief in the resurrection to a future state. These two great and fundamental truths of Christianity appear, then, on the very surface of the constitutions of Freemasonry.

Lux adds that Jesus Christ our Saviour is neither denied nor rejected in Freemasonry, but that the greatest homage is rendered to him.

Another correspondent supplies our contemporary with a copy of the following letter of condolence sent to a distinguished Brother, by the members of a Parsee lodge:

RT. WORSHIPFUL AND DEAR BROTHER,—As Masons and Brethren we desire to approach you in your present deep distress. It has pleased Him who rules the destinies of all men, in His Wisdom and Goodness, to take from the light of our abode one so dear to you; we deeply and warmly sympathize and condole with you in your severe affliction, and we pray the Great Architect of the Universe to pour down His blessing upon you; that He may soften your grief and give you strength to bear this calamity with fortitude and becoming resignation to His Will.

We would fain remind you, Rt. Wor. Sir, of the great lesson which our noble Institution teaches us, viz., to look forward with Faith and Confidence to the opening scenes of Eternity; and when at the Grand Master's Word we shall all be called away to Blissful Lodge above, may we, as good Masons, cherish the fond Hope that we shall meet again—meet to part no more.

In conclusion, we would pledge you our fraternal love with the fervent hope that Time will alleviate your sorrows, and enable you soon to resume your distinguished place amongst us.

The question before us is this: "Can a true follower of Christ consistently become a Freemason?"

A true follower of Christ is one that receives the testimony of Christ. "No man cometh unto the Father save by me." "I am the Way, the Truth and the Life." "He that believeth on me hath everlasting life; he that believeth not on me shall not see life, but the wrath of God abideth on him." "He that hath seen me hath seen the Father." "One is your Master, even Christ." "He that is not with me is against me." "He that loveth father and mother more than me, is not worthy of me." "I am the Vine, ye are the branches; he that abideth not in me is cast forth as a branch." "If ye believe not that I am he (the Messiah), ye shall die in your sins." "Every plant which my heavenly Father has not planted shall be rooted up." Paul says, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." "As many as are the children of God, they are led by the Spirit of God." And John, to whom Masonic honours have lately been paid, says, "Whosoever denieth the Son, the same hath not the Father;" and "We know that we are of God and the whole world lieth in wickedness," where we ourselves were lately lying.

Now the point is this: That the Lord Jesus Christ has himself constituted an order of the children of light, the entrance to which is by faith in himself. This faith in him is the bond of union, binding believers together and separating them from the world. We understand that Christians may unite with others in order to promote some subordinate end, but not in a way that will compromise the truth so sacredly committed to them. Now we want nothing more than the testimony furnished in the letters above quoted, to show that Christians cannot unite with Hindoos, Parsees, Theists and Mahomedans in Freemasonry, without compromising the great truths on the maintenance of which their loyalty to Christ depends. The letter of *Lux* plainly shows that Masons make a religion of Masonry; a centre of union between good men and true in all religions; belief being required in God the Creator of heaven and earth, and in the Resurrection of the body, and in the sacred duties of morality. But we know as a matter of fact that Parsees, Hindoos and Mahomedans are not required to abandon their own religions in becoming Masons, and of course they hold the tenets of Masonry to be compatible with the teachings of their several religions. In the letter above quoted, our Zoroastrian friends say: "When at the Grand Master's word we shall all be called away to Blissful Lodge above, may we, as good Masons, cherish the fond hope that we shall meet again—meet to part no more." Are we not right in saying that Masons make a religion of Masonry, and is it not a very different religion from that taught by Christ? How much respect would these Parsees pay to one of their number who should believe on Christ and confess him in baptism? They look forward to a reunion after death in Blissful Lodge above. Christians look forward to a reunion with all who are cleansed by the blood of Christ, in mansions which he has gone to prepare for them.

If Christian churches were what they should be, we should have little occasion to handle this subject. There are many churches where the idea of union among believers is in the faintest degree present; where communicants even continue year after year strangers to each other, because separated by worldly distinctions; the world's power to separate being far greater than the church's power to unite. Men who know nothing but this nominal Christianity, and have never been taught that faith in Christ involves a complete surrender of self, are attracted by the measure of union that exists among Masons. The element of conviviality is exceedingly prominent in Masonry, and has unhappily led many on to ruin. But let the Christian who sincerely wishes to be loyal to Christ, seek heart-union to the Saviour, and it will not be long before he shall discover others like-minded, in communion with whom he shall find that reality of which Masonry is but a fleeting shadow.

Notice.

RECEIVED for the family of the late Mr. Thomson, from J. B., Rs. 3, C. 10.

Epitome of News.

SATURDAY, FEBRUARY 7, 1874.

—*Bombay Gazette:* "A serious disturbance has taken place in Tengaputnoin, South Travancore. The tehsildar has been assaulted and captured by a large number of Moplas. Two companies of soldiers have been sent from Trevandrum, under Captain Davidson, to quell the disturbances."

—"We happened the other day," says the *Delhi Gazette*, "to see at a railway station a number of formidable-looking pickaxes, which we were told had been manufactured by Government and were intended for the relief works down-country. On seeing these ponderous implements we were led to reflect that the Bengalees were a much traduced race. From the time of Macaulay to the present day it has been the fashion to style them effeminate, striplings, &c. We have no idea of what the Bengalee peasant when on regular food is like, but he must be far superior in strength and physique when starving to the ordinary run of human beings, to judge from his ability to wield the monstrous and cumbrous pickaxes we have just seen."

—*Indian Statesman:* "We regret to hear of the assassination of M. Francis Garnier, the well-known French explorer, in Cambodia on the 7th December last. M. Garnier was ordered by the Government at Saigon to proceed into the interior of Tonquin for the purpose of arresting a French adventurer who was carrying on a contraband trade in firearms with the natives, and in the discharge of this duty he was murdered."

—Same; Paris: "The Committee of Thirty has ruled that every voter henceforth must be 25 years of age. This will reduce the number of electors by 1¼ millions."

MONDAY, FEBRUARY 9.

—"The Asiatic Society's Library is now available to members at the rate of Rs. 75 per annum, and to subscribing readers at Rs. 50. The latter have, however, to be balloted for."

—"Intelligence has been received from Muscat, dated 28th ultimo, to the effect that the rebels who had taken Muttra have retired, and that everything is quiet. The health of the Sultan is improving."

—Mr. Haywood, coachman to Mr. Kessowjee Naik, was running a race in the compound of the Auckland Hotel, when he ran into a well and was killed, Friday night.

—The Annual Distribution of Prizes to the pupils of the Bishop's School, Poona, took place on the 6th. There are 70 boys in attendance.

—"A native teacher residing at Burseah lately obtained a Koolin Brahmin girl of Howrah as his wife on the false ground that he had taken University honours. 'Consider,' says a correspondent of the *Mirror*, 'the disappointment of the bridal party, who sacrificed their caste distinction for the intelligence and learning of the bridegroom.'"

Perhaps rather for the pay they expected him to get.

—At the Famine Relief Meeting held in Calcutta on the 4th, it was announced that several lakhs of rupees had already been subscribed, chiefly by Native Rajas. The Queen and the Viceroy give each £1,000.

—*Native Opinion:* "In a single year the increase in European liquors imported amounted to 289,646 gallons, and the total value of the imported liquors to Rs. 1,42,92,440. Add to this the increased quantity of country liquors and their increased value, and you have a correct idea of the growing taste for liquor among our countrymen, and the immense sum of money spent on it. If there is any kind of progress which we are making steadily, surely, and rapidly under British rule, it is the progress in the white man's vice. O merciful God! spare India from the scourge of drink!"

—*Bombay Gazette:* "A revised rate of pay, which will give the British Infantry private in India about 6*d.* per diem more, has been established. All grades not commissioned gain by it. They

Supplement to the Bombay Guardian.

SATURDAY, FEBRUARY 14, 1873.

Miscellany.

—*Christian*, Jan. 1; Rev. S. J. Morgan, Vicar of Roxeth, Harrow: "It has been my privilege to take part lately in two or three Missions, and I have seen a wonderful amount of blessing. At St. Paul's, Holloway, not only were many brought to Christ for salvation, but many Christians obtained liberty and joy for service, and have given themselves thoroughly to the Lord. The clergyman writes that as before he had no helpers, now he has almost any number coming forward, and in visiting he finds constantly those who have been evidently awakened and have said 'It was the Mission did it.'

"At Brompton Parish Church, near Chatham, the blessing was very marked. When I asked those who had been awakened, and were anxious to be taught, to meet me at the church one afternoon, more than fifty came. Many more were unable to come at that hour; and at the last service, a thanksgiving service, the church filled, and there was such a burst of praise from many hearts which had found peace and joy that week! The clergyman writes that he is finding results of the Mission, as he visits, every day.

"At Guildford, too, where I went on Nov. 27 for three days, I found most abiding results from a Mission, which I was privileged to conduct there, in Stoke parish, at the beginning of the year.

"Ever since that time there has been a shower of blessing. At a Mission service held in a room in the town at eight o'clock every Sunday evening since the Mission, some one or two are generally brought in. During the three days I was there lately, I found people ready to listen to the word at almost any time. Directly I arrived at three o'clock, a service in one church; at four, a schoolroom full of children and young people, at half-past six, service in another church; and at eight, an address in a room, with after-meeting. Next morning, a class for believers on 'Consecration,' and the rest of the day as the day before.

"I am looking forward with many prayers and great expectation to a Mission which I am going to have here the last week in January, for which I would ask the prayers of all readers of *The Christian*. Mr. Haslam will be our mission-preacher. We are really part of Harrow, and it is an important place."

—The *Daily Review* of Dec. 22, said to be by Professor Blaikie, describing the Revival-work in Edinburgh: Monday evening was devoted to a meeting with persons who had got good during the movement, or who were in a state of anxiety. The number of persons so situated was very considerable, amounting to several hundreds. On Tuesday, Wednesday, and Thursday new ground was broken in St. Stephen's Parish Church. The meetings were as crowded as any. The after-meetings in this church were even more remarkable. On Thursday the number of anxious persons who attended the after-meeting was so large that difficulty was found in disposing of them, the number of Christian friends for conversing with the inquirers being all too small. It is well to state here that precautions have been taken to secure that none but trustworthy persons shall be allowed to take part in this most delicate and momentous branch of the work. Tickets are given to those who are considered capable of assisting in the duty, and these have to be shown at the door of the inquiry-room by those who enter for the purpose of guiding inquirers. Besides the cases of those who entered the inquirers' room, it was evident that not a few instances of solemnizing impression took place in the pews. Persons were seen here and there evidently deeply touched either by the address or by the singing. In fact, since the movement began, there have been several such cases in the different places of meeting. Gaily dressed females have been observed showing themselves at the beginning highly amused at the whole thing; but during the service they have been seen to bow their heads as if struck by the power of God, and pressing into the inquiring-rooms have remarkably verified the description of those who came to scoff and remained to pray.

It would be equally difficult to enumerate the ministers who have taken a prominent and most hearty interest in the movement. The utter absence of jealousy, the cordial co-operation of the clergy of all denominations in the work, has been extremely striking. They have gained in no ordinary measure the esteem of the laity for their cordiality, seeming to think nothing of the fact that strangers from another country have been the instruments, all other feeling being apparently swallowed up in thankfulness for the blessing that has come. At the same time there is a very general feeling that the wonderful work now going on is in a large degree due to the faithful labours and earnest prayers of the clergy and Christian people of Edinburgh, although the peculiar gifts of strangers have been specially blessed to bring so many to earnest decision.

It is almost amusing to observe how entirely the latent distrust of Mr. Sankey's "kist o' whistles" has disappeared. There are different ways of using the organs. There are organs in some churches for mere display, as some one has said, "with a devil in every pipe;" but a small harmonium, designed to keep the tune right, is a different matter, and is seen to be no hindrance to the devout and spiritual worship of God.

There is a general feeling, and it has prevailed for some time, that we need, and that we may expect, a blessing of unusual magnitude. Never, probably, was Scotland so stirred; never was there so much expectation; may it be graciously granted that the blessing shall be even above all that we can ask or think!

—*North-Western Advocate:* The verities of religion once accepted, nothing is so consistent as the most profound earnestness and the most intense revival efforts. A single instance of apparent listlessness may cause a soul to be seized with an unfavourable prejudice never to be overcome. When Dr. Wm. E. Channing was in his childhood, an incident occurred which may possibly explain why his remarkable talents were given to the advancement of New England Unitarianism rather than the old gospel with its revival fervour. In his boyhood his father, who was a member of the orthodox church, took him to hear a celebrated preacher in the neighbourhood. The things of the unseen world were set forth with deeply solemn effect. Man's lost condition without Christ was represented in colours so vivid and startling as to produce a powerful impression upon the mind of the youthful Channing. And then when the preacher unfolded the salvation of the gospel, and offered it freely to the people as God's gracious gift to those who seek for it, in his simplicity he thought that every one would seek it without delay. The service was concluded, and with intense feeling he watched to see what the people would do. His father pronounced the sermon 'sound doctrine,' but said nothing to his boy or any one else about seeking the Lord. They got into the carriage and rode home, the boy absorbed in awful "thoughts." The father, making no further allusion to the sermon, presently began to whistle; and on reaching home took off his boots, put his feet toward the fire place, and began to read the newspaper, leaving his boy, without a timely word of Christian counsel, to struggle with the great thoughts which oppressed his young heart. But even childhood draws its conclusions; and young Channing asked within himself the question, Can what I have heard be true? And too quickly he reached the conclusion—No! The people did not believe it, or they would have sought at once; his father did not believe it, or he would have evinced a deeper solicitude. And ever afterward young Channing evinced a prejudice against the solemn and startling revival efforts of the evangelical church. May not a lack of earnestness on the part of Christ's friends sometimes produce more scepticism than the shallow logic of avowed infidelity?

—*Advance:* Rev. Dr. S. H. Tyng, Jr., has not as yet joined the Cummins movement, but it is evident that he warmly sympathizes with it. In a recent sermon in answer to the question "Has the Protestant Episcopal Church been revolutionized?" he argues that it has. The Prayer Book and the Articles have not changed, but, "by the invention and imposition of a new interpretation of both, that which would not in a constitutional manner have been accomplished without sundering the church has been with craft and subtlety successfully accomplished." The ceremonial usages, sacramental language, submission and obedience now dominant in the church are, he says, evidences that the revolution is successful; there is no reason why, by the expulsion of a very few Protestants, the position should not be taken of going bodily over to Rome. As for any hope of reformation, and the ascendency of evangelical views, he declares there is none. Every memorial offered by the Evangelical party to the House of Bishops and the General Convention had been treated with contempt. Still, whatever be the circumstances, it would be craven in evangelical men to give up. They must stand their ground and maintain a warm sympathy for all who are compelled to go out."

—*Day of Rest:* A superstition of the Japanese is that the best way to propitiate the gods is to make the round of a specified number of temples, devoid of clothing, and when the snow is on the ground.

A man named Okuno went through this dreadful penance, and very barely escaped death. He was an officer in the service of an uncle of the present Emperor who took part with the Tycoon. When the Tycoon fell, of course Okuno's master fell with him, and his retainers had to support themselves as best they could. In his distress Okuno's relatives advised him to visit the vast number of Shinto shrines in Yedo, and to send substitutes to the distant shrines of Hakone and Nikko, and they contributed to enable him to do this.

It was winter when he set out. At each shrine he offered prayers, and poured cold water upon his naked person before the god. He kept an accurate account of each douche he poured over himself in the course of the fifty days he spent in his pilgrimage from shrine to shrine; it amounted in all to 10,000. Having fasted sometimes for seven days, eating absolutely nothing, and only sustaining life by drinking water, he would go in great weakness, so great that he required a friend or two to hold him up as he crawled along: and, standing before the door of the shrine, there poured bucketful after bucketful of water, cold as ice, over his head, until his skin turned black, and his emaciated body was scarcely able to keep from falling. When his bamboo tallies were all used up, his friends would help him to go to some house, or seat him by a charcoal brazier, to restore the vitality of his poor, almost frozen, body. Occasionally he was too weak to perform his vow to appear at a set time at some shrine, and was obliged to postpone it to another day. Thus, after going to 500 shrines, great and small, and through all this penance, he went back to his family. No compassionate answer had been given to his earnest prayers and intercessions. Some of his friends undertook to ascertain why the gods were so unresponsive. Thus it was ascertained that he had failed to be at this or that shrine at the time promised in his vows. This was pronounced to be the probable cause of his failure to get relief; so he resolved to be at certain shrines at the promised time, by visiting them again. This he did, and again went home; but with no better success than before. The gods had given him no answer; and he told his friends that it was no use—he could visit no more shrines. He had spent their own and his money for naught; he had starved himself to a skeleton and almost destroyed his own life; but not one comforting response had he met with from any of the gods. It was useless; he would do no more, whatever might be his fate. Ultimately he was employed by the American missionaries and baptized.

—The *British Evangelist*, Jan. 8th: "Mr. Moody was born in the year 1837 in one of the New England States, in the district which was the scene of the great awakening under Jonathan Ed-

wards, about a hundred years before. But, so far from his inheriting anything from that remarkable movement, he was brought up a Unitarian, and had not even heard the gospel of the grace of God till he was about seventeen years of age. Going about that time to Boston, to be trained for business in the establishment of an uncle, he one day went into the church of Dr. Kirk, a Congregational minister in that city. There, for the first time, he listened to an evangelical sermon. It had the effect of making him uncomfortable, and he resolved not to go back. He felt that his heart had been laid bare, and he wondered who had told the preacher about him. Something, however, induced him to go back next Sunday, and the impression was renewed. A Sunday-school teacher in whose class he had been, having come to see him and ask for him at his place of business, he opened up his mind to him, and he was enabled to enter into that peace and joy in believing to which he has been the instrument of introducing so many."

After speaking of the Sunday-school and church raised up in Chicago, the article says: "Mr. Moody had by this time given up business, so that he might be free to give his whole time and attention to the work. As he felt himself called by the Lord to this step, he resolved to decline all salary or allowance from any quarter, and trust for his maintenance solely to what it might be put into the hearts of God's people to contribute. Being quite destitute of private means, this resolution showed that his faith in a divine call to give himself to Christian work was capable of bearing a great strain. At the same time, while adopting this course for himself, he has never pressed it upon others, unless they should clearly see it to be their duty. And while believing himself called to a kind of supplementary work in the ministry, he is very far from prescribing the same *rôle* to others. On the contrary, he is the steady friend of a regular ministry, being fully persuaded that in 'ordaining elders in every city' the apostles meant to set up the permanent platform of the Christian Church.

"We are not aware what were the deeper reasons that induced Mr. Moody to devote the time which he is now giving to evangelistic work in this country. We should suppose that he was influenced by the feeling that the churches here stand specially in need of the application of those brisker, livelier, more direct modes of appeal which are more characteristic of America. He may have thought that there was a great amount of solid knowledge and doctrinal orthodoxy here, and that if it could only be kindled up by a spark from heaven the results would be very remarkable. The immediate cause of his coming over to spend a year was that he was invited by two gentlemen—Mr. Pennefather, of London, and Mr. Bainbridge, of Newcastle. It was a singular circumstance that both these gentlemen died before or about the time of his arrival.

"What are the elements of Mr. Moody's power? He is not a man of much education or culture; his manner is abrupt and blunt; his speech bristles with Americanisms; his voice is sharp, rapid, and colloquial; and he never attempts anything like finished or elaborate composition. But he is in downright earnest. He believes what he says; he says it as if he believed it, and he expects his audience to believe it. He gets wonderfully near to his hearers, without any apparent effort. Whatever size the audience may be, he is at home with them at once, and he makes them feel that they are at home with him. He is gifted with a rare sagacity, an insight into the human heart, a knowledge of what is stirring in it, and of what is fitted to impress it. He has in his possession a large number of incidents and experiences well fitted to throw light on the points he employs them to elucidate, and to clench the appeals which he uses them to enforce. In addition to all this, he has a deeply pathetic vein, which enables him to plead very earnestly at the very citadel of the heart. At first his tone may seem to be hard. He will take for his text, 'There is no difference,' and press the doctrine of universal condemnation as if the worst and the best were precisely alike. Possibly the antagonism of his audience is somewhat roused. But by-and-bye he will take them with him to some affecting deathbed, and his tone will show how profoundly his own heart is stirred by what is happening there. The vein of pathos comes out tenderly and beautifully. He seems as if he were lying on the ground pleading in tears with his hearers to come to Christ. But, most important of all, he seems to rely for effect absolutely on divine power. Of course, every true preacher does, but in very different degrees of conscious trust and expectation. Mr. Moody goes to his meetings fully expecting the divine presence because he has asked it. He speaks with the fearlessness, the boldness, and the directness of one delivering a message from the King of kings and Lord of lords. And he takes pains to have his own heart in the spirit of the message. He tries to go to his audience loving them, and actively and fervently longing for their salvation. He says that if he does not try to stir up this spirit of love beforehand he cannot get hold of an audience; if he does, he never fails. He endeavours to address them with a soul steeped in the corresponding emotion. He seems to try, like Baxter, never to speak of weighty soul concerns without his whole spirit being drenched therein.

"With all this, there is in Mr. Moody a remarkable naturalness, a want of all approach to affectation or sanctimoniousness, and even a play of humour which spurts out sometimes in his most serious addresses. Doubtless he gets the tone of his system restored by letting out the humour of him after a long day's hard and earnest work. For children he has obviously a great affection, and they draw to him freely and pleasantly.

The repression of human nature, or the running of it into artificial moulds, is no part of his policy. We are sure he must agree with the late Dr. Guthrie that there is nothing bad in human nature except its corruptions, and that our aim should be not to destroy it or any part of it, but to get it restored, as God at first made it. His instincts of sagacity make him recoil from all onesidedness, and desire that men and women under God's grace should hide no true accomplishment, and lose no real charm."

Same: "Mr. Moody preached on Sabbath forenoon in Free St. George's Church, his subject being what Christ has done for man. This he treated very generally. In the afternoon Messrs. Moody and Sankey conducted evangelistic services in the Free Assembly Hall and the Free High Church at five o'clock, and in the Established Assembly Hall and Free St. John's Church at six o'clock—these meetings being for females only. The Jubilee Singers sang at each of these meetings. There was an immense meeting in the Corn Exchange, Grassmarket, at seven o'olock. The great hall was filled with people, who stood closely packed together in every part of it. There must have been between 6,000 and 7,000 persons present. Short addresses were delivered by several ministers and laymen, frequent prayer engaged in, and a great number of hymns sung by Mr. Sankey and the Jubilee Singers. These hymns had each of them a bearing on the thoughts or sentiments that formed the themes of the addresses by which they were preceded. There was the most perfect quiet observed by the vast assemblage, and both addresses and hymns were listened to with the utmost attention. The Rev. Mr. Morgan presided over the meeting until Mr. Moody arrived; and besides him the following gentlemen, amongst others, took an active part in the exercises:—The Rev. Sir Henry Moncrieff, the Rev. William Arnot, Rev. Dr. MacGill, Rev. Professor Macgregor, Colonel Davidson, Mr. Dickerson (one of the Jubilee Singers), Mr. Sankey and Mr. Moody. In his address Mr. Moody pointed out that though it was because of Adam's sin man was condemned, it was not because of it that any one would be lost, but because they neglected to lay hold of the remedy.

"Mr. Moody preached to about *fifteen thousand* this first Lord's-day of 1874, at seven different times. His passion for saving souls is self-consuming. Let all Christians pray that he may be upheld by God, in body and soul, and blessed more and more."

Dr. Horatius Bonar thus speaks of the work: "It will not be denied that the thing which has so suddenly appeared among us, and stirred the placidity of our literary city, looks, in many respects, very like what we have long desired and prayed for: so that the news of such a movement should not repel but attract us, as being, perhaps, the very thing which we have been longing for; not the less likely to be so because it brings no honour to ourselves, and owes nothing of its power to the enticing words of man's wisdom in any form, whether of polish, of logic, or philosophy.

"The movement carries on its face an intensity of earnestness which leaves one in no doubt as to the single-heartedness of the workers. With them Christianity is not a creed merely, but a living energy which ought to carry everything before it. This much must be said at the outset in the way of disarming hostility. Let us not, however, look at the work from without, but from within. Let us throw ourselves into it, and then form our judgment. I think that in so doing right-thinking men will not merely withdraw opposition, but feel constrained to sympathize and appove.

"We may trust them. They fully deserve our confidence; the more we know of them in private the more do we appreciate them, and the more do we feel inclined to cast in our lot with them. They are doing a good work. Let us bid them God-speed, and put our own shoulders to the wheel. Let us learn from them also to preach the gospel more simply and more naturally.

"This is the day of earnest men and earnest things. Let no man forbid the Christian worker to be in earnest. He surely is not the one man who, amid all the fervour of modern zeal, is to remain cold, and to be repressed in his loving ardour, because his ways of working are not exactly according to established rule and line. We ask for soundness in the faith, and we do well. These men are sound. We ask for a consistent humble life, and we do well. These men are consistent and humble. We ask for self-denial, and we do well. These men are self-denied, hard-toiling men, who are spending and being spent in a service which they believe to be not human but divine. We ask for definite aims and an *ultimatum* in which self shall have no place, and we do well. These men have the most definite of all definite aims, winning souls to everlasting joy, and they look for no fame and no reward save the Master's approval and the recompense in reserve for those who turn many to righteousness. They have in view no sinister, no selfish, no sordid motives, as their past history shows, and as every one who associates with them must feel.

"Besides all this, it is vain to try to stop these men. They will work, and they will speak, whoever shall say nay. Let us work along with them. They heartily desire the co-operation of all who love the Lord Jesus. They are modest, teachable, self-distrustful, though resolute men, who will listen to and learn from the poorest, but who will not be turned aside from what they know to be duty by any, whether great or mean. If we think them extravagant, let us join ourselves to them and moderate what excesses we may find in them. If we think they are taking unlawful ways of gathering the crowds from our lanes, from our streets, from our squares, from our villas, let us remonstrate with them, and suggest more efficient and more prudent methods of awakening our heedless and slumbering masses, whether rich or poor. If we can do the work better and more in accordance with our Scotch habits, let us step in and do it. The men are such that they will be delighted to give place to any one who will do the work better than themselves.

"But the work must be done. It is too great and too important to be let alone. Confronted as we are with the augmenting mass of human evil, we must fight it, or we must go down before it. If we do not deal with it, it will soon deal with us. And how can we deal with it, save by a power from above, and by the use of a remedy which contains, in solution within it, the potency of a divine cure. Let us not be too scrupulous as to the appearance of the vessel in which we administer the medicine, if we are satisfied that it is for the healing of the world."

At the Watch-Night Meeting in Edinburgh, Mr. Moody said: "It is a great mistake not to encourage confession in young converts. The first thing should be for them to go home and tell the great things the Lord has done for them, and the next is to tell it out to the Church. Jesus asked them, Whom do men say that I am? Some say John the Baptist, Elias, Jeremias. But Peter, Whom do *you* say that I am; as if Christ just longed for some one to confess Him; and if we do so, He will confess us before His Father and the angels of Heaven.

"Ministers, I think, make a great mistake in not encouraging young converts to confess. In our last Monday-night meeting thirty or forty young people prayed for me, and their example made sixty or seventy others go into the gallery to be spoken to, saying they wished to come to Christ also. At Newcastle, a lady, when I asked her to do so, said she couldn't do it, but she managed to do it when she tried. What is the result? She has since then brought a hundred people to Christ. It is a very nervous thing to do at first. I trembled in every limb when I did it first; and when I sat down, I said to myself, 'Moody, you have made a fool of yourself;' and that I have been doing for Christ ever since."

are to get a fixed rate of pay, and bread and meat gratis; on other rations there is a charge or deduction from their pay."

—The Governor General takes the province of Assam under his direct management.

—The *Bombay Gazette* publishes the following from Lieut. Murphy, who is with the Cameron Expedition, dated Unyanyembe, Oct. 18, 1873: "Dr. Livingstone is dead. One of his four faithful headmen came in here a couple of days ago bringing a letter in English, open and without address, but written to the Doctor's son, who was supposed to be in our caravan, by one of Dr. Wilson's old Nassick pupils at Bombay, signing himself Jacob Wainwright, to say that Dr. Livingstone had died of disease lately, and they were bringing his corpse, asking if they should fire off guns when they arrived, asking for food and powder also. The bearer said they were only eight or nine days' march off. That after leaving this place and going south of the Tanganyika, he (the Doctor) had gone round Lake Bembe by the south (having crossed the Zambesi River and three other small ones). He got sick and had to be carried, and died, apparently of dysentery, before reaching the Luapula river. That his followers had preserved his body, and carried it with great difficulty, owing to the opposition of the natives, and travelling chiefly by night, to show that they had not deserted him. Our work now will be to go to Ritanga, the furthest place he reached in his former journey, and take up and continue his work. I don't know whether this will bring us back to Zanzibar down the Nile, by Cairo, or across Africa down the Congo, and out at the west side. We got a letter from Sir Samuel Baker to Dr. Livingstone, dated March this year, saying he was all right."

—*Times of India:* "Huchi, a Hindoo girl of fourteen in 1870, and therefore long beyond the marriageable age, was converted to Christianity when attending the London Missionary Society's School at Bangalore. When she was about to be baptized she was forcibly carried off by her relations, and when in confinement she was said to have been forcibly married to a Hindoo—effectually to prevent her baptism, as it was thought. She escaped, was baptized, became a teacher whose ability and character were highly valued, and was sought in marriage by a Christian man of the same stamp. That there might be no doubt, she sent back to the man to whom her friends had believed that they had married her the *talee*, or nuptial token among the lower castes of Mysore. Her Christian marriage was prevented by the statements of the alleged Hindoo husband, and to remove this obstacle she was advised to bring an action to recover from him Rs. 500 damages. The lower court decided against her, and Major Hill, the Commissioner of Nundidroog, upheld the decision in this remarkable language:—"The Court holds that the marriage was legal, though the plaintiff was at heart a Christian and was not a baptized party; that remarriage is not practicable on her part, under Act V. of 1865, although apostasy from the Hindoo religion causes her to be regarded as civilly dead (Act XXI. of 1850 not having been extended to Mysore); and that the return of the 'talee' to the defendant's relations did not amount to a divorce. It accordingly finds that the interference on the part of the defendant with the contemplated marriage was justified. It is marvellous—in this case scandalous—that Lord Dalhousie's charter of civil and religious liberty, Act XXI. of 1850, has never been applied to Mysore, and doubtless the next *Gazette* will put this right for the future. But is no reparation due to Huchi for such an oversight? or, if even Act XXI. of 1850 would not do her justice, is it to go forth as the law of India that a Christian woman because born a Hindoo may be compelled to be married to a Hindoo who desires only to prevent her baptism, and who openly declared in court 'that he wishes to keep up the connection by treating the plaintiff as a kept woman'?"

—Out of 1,748 candidates for Matriculation in Madras last year, 635 passed.

—The Punjaub has 1,547 miles of telegraph.

Tuesday, February 10.

—Calcutta telegram, February 9: The tenth special narrative of the famine states that there has been general beneficial rain in Bengal and Behar during the week. The East Indian Railway is despatching daily from Calcutta from 1,000 to 1,500 tons rice. The total quantity despatched to the distressed divisions up to the end of January is 1,931,000 maunds. About 90,000 people are employed daily on the various relief works. The number is increasing. The prices of common rice in the principal districts are on the average nearly double ordinary years. Government has allotted five lakhs of rupees for the purpose of promoting emigration from the distressed districts to Burmah.

—*Englishman:* "A very sad and distressing occurrence took place on Thursday afternoon, between 3 and 4 o'clock, in Hastings Street. Mr. E. H. Sims, the solicitor, shot at his wife on the back verandah of his house. The ball penetrated the right temporal region, and, apparently glancing off the bone, made its exit near the mœsial line, or a little above the outer angle of the eye. Her husband, thinking she was dead, went into his bath-room, and, after closing the door, shot himself by putting the barrel of the revolver, a five-chambered one, to his mouth. The deceased seems to have fired twice. The first time he apparently held the revolver under his chin, but the ball, instead of going through his head, passed out just below the under-lip, the lower jaw being completely shattered. Finding that this attempt was unsuccessful, the unhappy man seems to have placed the barrel into his mouth and fired straight through his head, the mark of the ball on the upper part of the mouth and on the top of the head being quite patent. One only of the balls was found in the room. The unfortunate man was of intemperate habits, and is supposed to have committed the rash act while in a state of delirium tremens. Dr. Ewart, who was present soon after the occurrence, attended the lady, who remains in a very critical state. Mr. Miller, Magistrate and Coroner, was on the spot shortly after the deed was committed, as were also a great many gentlemen belonging to the profession. The deceased has four children, who are in school in England."

—*Pall Mall Gazette:* "The last number of the *Pelerin* publishes a narrative of an appearance of the Holy Virgin on the 8th of December last. The 'apparition,' it seems, had been announced beforehand, and came faithful to the hour indicated—namely, between midday and one o'clock. There were from 3,000 to 4,000 persons present on the scene. I did not (says the writer in the *Pelerin*) enter the room, on account of the crowd; but I went back next day that I might hear from the mouth of the person who saw the vision the words of the Holy Virgin. The Holy Virgin said we were on the eve of a terrible political crisis; it will be brief, and for a time the wicked will seem to have the ascendancy. The Holy Virgin spoke only of Paris as likely to suffer from this crisis; she said nothing of the provinces. The vision lasted 50 minutes. The person who saw it was teased in a thousand ways, but felt nothing; all the experiments made on her did not disturb her ecstasy. The number of people daily is incredible; but the diocesan authority is reserved, especially since three weeks ago, on account of revelations of an extraordinary character affecting the Pope. A country land-owner, who has known the person tranced for a long time, asked her in my presence how the advent of Henri V. in 1871 was consistent with MacMahon's appointment for seven years. She was asked if the latter would remain in power for five years? No. Four years? No. Three years? No. Two years? No. Three months? She smiled and made no reply. It is always so when she is questioned about facts she is not authorized to reveal. The Holy Virgin has promised other visions, but did not fix the date. The lady seer is very anxious it should not be fixed, as the crowd on the 8th was so great that she does not wish to see it repeated. But she will announce it, we are assured, if the Holy Virgin so desires."

—*Bombay Gazette:* "Our special correspondent for the Bengal Famine informs us in a letter dated Feb. 6 that he has intelligence from various parts of the Tirhoot districts that the rainfall of 1st February was a heavier one than supposed at Mozufferpore, and that it has done a great deal more good than expected."

—*Times;* Madrid, Jan. 9: "The Minister of the Interior yesterday and the whole Government to-day have put out circulars indicative of their programme. It is, as I ventured to assert in a former letter, one in which the reëstablishment of public order is the Alpha and Omega, and in which there is not the slightest indication of any intention or desire to change the Republic for the Monarchy. On the contrary, there is an open and avowed determination to adhere to the Republican form, and to continue governing under it until public peace is restored both in Spain and in Cuba."

—*Indian Statesman:* "A correspondent writes to us to complain of the barbarous practice of branding which obtains among the Hindoos in this Presidency as a means of alleviating bodily pain. Even in the most trivial diseases the native charlatans are accustomed to prescribe this horrible remedy. Whenever a child complains of severe pain in the stomach or in any other part of the body, it is at once branded on the part where the pain is felt. In many villages hardly a dozen men will be found that have not each at least one mark of branding on their persons."

The animals come in too for their share of this torture.

—A Punjaub paper says: "An interesting ceremony took place at Jallandhur on Sunday last, namely, the baptism of Kunwar Harnam Singh, the second son of the late Rajah of Kuppoorthulla, and of course the brother of the reigning Rajah. This prince has lately embraced the Christian religion, and was on the 1st instant received into the Christian Church. The ceremony was performed by the Rev. Mr. Golaknath, the Presbyterian native missionary at that station, assisted by the Rev. Messrs. Forman of Lahore and Chatterjee of Hooshiarpoor. A vast crowd followed the convert from the Rev. Mr. Golaknath's house, where he was staying, to the chapel."

—"The last part of the *Quarterly Journal of Science* contains an article by Mr. Crookes, entitled 'Notes of an inquiry into the Phenomena called Spiritual during the years 1870-73.' In this article Mr. Crookes repeats his former statements on this subject, with the addition of many other experimental results, which appear to him confirmatory of the soundness of his previous communications. Mr. Crookes says that he has found heavy bodies to be moved, sounds to be produced, sofas and chairs with persons upon them to be raised many inches from the floor, and phantom forms to appear, all under circumstances which precluded the possibility of trick or delusion. The results of his investigations Mr. Crookes will embody in a work he is about to publish, and it appears to us that everything which the most advanced spiritualist asserts Mr. Crookes will corroborate, except that he denies that the phenomena are produced by the agency of spirits at all, and he believes that they are the result of certain occult powers in the mediums not yet understood. Hooke, nearly 200 years ago, showed that gravity was merely the result of a certain species of motion in the particles of matter, which we may suppose that heat or electricity will, under certain circumstances, disturb, as when electrical repulsion is excited, or when, by the application of heat, bodies assume that spheroidal form. A drop of water on a hot plate will roll about without touching the surface, and by looking between the drop and the plate it will be seen that the drop is suspended. Other agents besides heat or electricity may produce an analogous effect with more energy, and the phenomena termed spiritual certainly deserve, in common with all other phenomena, careful and impartial investigation."

Wednesday, February 11.

—The letters posted in India last year were 83,127,098, against 80,636,648 the previous year. Newspapers 7,928,092 against 6,840,120. There are 478 registered newspapers, viz. Vernacular 255, Anglo-Vernacular 67, English 156.

—H. H. Maharajah Holkar left yesterday.

—"To stop the pilgrimages this year, the Lieutenant-Governor of Bengal has just issued a notification informing people who intend going to Gyah that there is 'much scarcity in the province of Behar and district of Gya, and, in consequence of the carriage of the country being occupied in transporting food, there is great difficulty in obtaining carriage from railway stations to Gyah.'"

—*Bombay Gazette*, telegram, Hyderabad (Deccan), 10th: Lord Napier has fallen from his horse and has had his head injured.

—Same: "A short time ago a Parsee published a book on the lives of the Prophets, and had taken occasion to mention that Mahomed had had a child by a prostitute—thus tradueing the character of that prophet, and causing some excitement among the Mahomedan community. On hearing of this, the Commissioner of Police sent for the author of the book, pointed out to him the impropriety of such statements being published, and advised him to destroy the books. Accordingly they have been destroyed."

—The *Indian Church Gazette* says: "The lecture of Baboo Keshub Chunder Sen upon the 'Kingdom of Heaven' was a striking one in many ways. The idea of self-sacrifice in order to obtain unity of will with God's will was beautifully work-

ed out, through the various points of loyalty to His commands, acknowledging all power, talent, and skill as His gift, unity in relation to each other. The notion of final absorption into God at last was very curious. There will not be two persons in the kingdom of heaven, said the lecturer, but all united in one. It was remarkable to hear many Christian words and phrases spoken in a non-Christian sense—a sense, that is, which excluded Christ. 'Church', 'Salvation,' 'Christianity,' and many others were used in which the idea of Christ having given the meaning which is now universally attached to them was totally ignored. Although there was much to admire in many passages, it was impossible to help feeling the immense distance there is between the idea of the kingdom of heaven which the lecturer sketched out, and that of the kingdom of heaven of which our Lord Jesus Christ is the King, the Light, and the Life."

—"The announcement, says the Allahabad paper, 'of Miss Muir's marriage to Captain G. Marshall, R.E., on Saturday, would suffice to convey the intelligence of this event to the wide circle of Sir William and Lady Muir's friends.'"

—*Lucknow Witness:* "One of the most admirable and beneficent engineering facts of the present day has just been brought to a successful completion in the district of Hooghly. At a cost of only about Rs. 12,000 the waters of the Damooda river have been let in to the dry bed of the Kana Nuddee, so that now a stream sixty feet wide and four feet deep flows for thirty miles through a region before uncultivatable on account of the drought. This river's bed had been dry since the beginning of the century, and we can well believe that the grateful people regarded the advent of the water as a special gift from God. Since the Scriptural comparison of water and the gospel is so frequent, we can hardly help being reminded how the river of salvation is being poured along through the dry watercourses of this ancient land. Would that the people had such a thirst for the living God as to appreciate the blessings thus brought within their reach! Would that they would cease resorting to their broken cisterns that can hold no water, and come to the fountain of life!"

—"The Rev. W. Taylor has left Calcutta for Madras, intending to spend some time in evangelistic work in the latter city. Mr. Taylor went to Calcutta about a year ago, and has done a great deal of hard work in that city during his stay. He has confined himself, for the most part, to the more neglected parts of the city, and has laboured so unobtrusively as to attract but little attention from the public. He has not, however, been left without fruit. The Church organized by him already numbers more than a hundred members and probationers, and is growing steadily in numbers and working efficiency. The new chapel, or "preaching hall," of the congregation will be opened for worship on the 15th. It is situated on Dharamtolla Street, near the centre of the city, and is a spacious though very plain building."

Thursday, February 12.

—14 sepoys, 15 women, 12 boys, 14 girls, and one other person, 56 in all, were drowned by the sinking of a Native boat bound from Gogo to Surat. The *Times of India* says that the crew escaped and 4 sepoys. The men, with their families were on a four months' leave. Our contemporary says: "It is certainly time that some steps should be taken to prevent these Native craft putting to sea without inspection."

—*Times of India:* "One of the most interesting features in the report on Vaccination in W. India is the wonderful progress vaccination has made in the Native States subordinate to the Bombay Government. We believe that vaccination is now practised in every one of them; the Hubshee held out boldly against the European practice for many years, but even in his territory vaccination is now practised."

—*Rast Goftar:* "A tiny Zenankhana was observed in the midst of the large and shining hall during the recent Alexandra School Exhibition, to witness which European, Parsee, and Hindoo ladies had assembled. It is believed that the Zenankhana belonged to the family of the proprietor of the mansion. When other ladies were encouraging and witnessing the growth of female education by their presence in the full assembly, the ladies of the family to whom the mansion belonged, instead of remaining present to welcome the guests, thought it seemly to shut themselves up in a side room in order to see the whole *tamasha* through venetian blinds. The *Bombay Gazette* has justly expressed its regret at the scene."

—*Indian Statesman:* "We learn that the Government Telegraph Office will be removed to the new building on the Esplanade on or about the 1st proximo. Special arrangements have also been made for the accommodation of the signallers on the premises."

—The *Rast Goftar* thus speaks of the Holkar: "This Maharajah appears quite different from the other stupid-looking and impetuous Native potentates. He has intelligence, common sense, and is conscious of his own dignity. He is the ruler of a very large territory, but he has shown a curious zeal to associate himself with ordinary people."

—Nanjee Metha has been sentenced to be hung for the murder of his wife Dhunbaee, on the 25th of December last.

—*Civil and Military Gazette:* "A sad catastrophe has happened at a small independent territory in the interior called Jubal. From reliable accounts received, it appears that Lady Napier and party were encamped there, and that seven of her ladyship's servants had retired for the night into an adjacent tent, when having made up a large charcoal fire (previously closing every nook and corner of their canvas covering to keep out the cold) they fell asleep; six of the unfortunate men were found dead in the morning, and the seventh has since died."

—The Thakoor of Futtehgurh has submitted to the Rajah of Kishengurh, his feudal chief.

—Telegram, Calcutta, Feb. 11: The latest crop reports state that general rains have fallen, benefiting the growing crops, renewing the water-supply, and facilitating the preparation of ground for the new crop.

—*Indian Statesman:* "For the last fortnight the Khoja part of the Mussulman community has been unusually excited in consequence of wedding festivities in the family of His Highness the Aga Khan. Being the direct descendant of the Prophet, the Khojahs regard him as a being of peculiar sanctity, whose word, if not his pleasure, is law; and therefore an important event in his domestic circle possesses peculiar interest for them all. The Aga has enjoyed his honours for a long time, and at this moment, when he is at the head of the Khojah and Shia community in India, he is over seventy years of age."

"—There is to be a series of open-air meetings in Calcutta, according to the *Indian Mirror*, at which Christian missionaries will give addresses both in Bengali and English. The erection of a tent in the *maidan* is also talked of, where 'missionaries will remain, relieving each other by turns, and engaging in the work of preaching and conversing with inquirers, and circulating the Scriptures and tracts.'"

Friday, February 13.

—*Overland Mail*, Jan. 23: Prince Bismarck has delivered a furious speech in the Prussian Parliament upon the Ultramontanes and Italian representations put forward by General La Marmora.

King Oscar opened the Swedish Parliament in person on January 19.

The suspension of the *Univers*, and stoppage of a telegram from M. Scherer to the *Daily News*, have attracted much attention.

Violent scenes in the French Assembly upon press privileges have issued in a threatened duel between M. Gambetta and M. Haentjens, and a vote giving the Government a majority of 393 against 232. The Mayors' Bill has been passed by narrow majorities.

Fearful scenes have been enacted in Cartagena during its occupation by the Communists. Admiral Topete is empowered to investigate all the circumstances of the insurrection.

Mr. Hawkins, since the commencement of his speech, has been mobbed on leaving the court, and several police cases have arisen out of the scenes witnessed around Westminster Hall.

Earl Russell, in stating his inability to preside at St. James's Hall on Jan. 27, says: "We are at least able to see that the cause of the German Emperor is the cause of liberty, and the cause of the Pope is the cause of slavery."

Passports between France and Italy are abolished.

The Siamese twins, Chang and Eng, died at their home in North Carolina, on Jan. 17, Eng living two hours after the death of his brother. These remarkable twins were born in Siam, of Chinese parents, in 1811, and were therefore sixty-three years of age at the time of their death. From birth their bodies were united in a singular manner by a band of flesh stretching from the end of one breast-bone to the same place in the opposite twin.

"At first this connecting band seemed to have united them face to face, but constant traction had so changed its direction that they stood partially side by side. Its length was about two inches; below, nearly four; from above, downwards, it measured three inches; and its greatest thickness was one and a half inch. It was covered with skin, and when the centre was touched both felt it; but on touching either side of the median line only the nearest individual was sensible of it.

"After realising a competence by the exhibition of themselves in the various countries of Europe, the Siamese twins settled in one of the Southern States of America, where they were married to two sisters, and had offspring. Owing to domestic quarrels, however, two houses were found necessary, each living with his wife a week at a time alternately."

—*Times of India:* "The acting appointment of Senior Magistrate of Police—in prospect of Mr. Connon proceeding to Europe—has been conferred on Mr. Dosabhoy Framjee. Mr. Nana Morojee will, we are glad to hear, move up to the Second Police Court, For the post of Third Magistrate His Excellency has selected Mr. Patrick Ryan, Barrister-at-Law, Assistant Secretary in the Political and Educational Department."

—Deaths last week, 249.

—The two Parsees and the Khojah who are under sentence of death, are to be hung on the 24th inst.

—*Bombay Gazette:* "The great Bombay Claimant has come to signal grief in the adjoining Presidency. His clumsy attempt to fabricate evidence by the introduction of documents into the Record Room of the Madras High Court has failed."

He is sentenced to three years' imprisonment.

—*China Mail:* "During the last four months a missionary has been labouring in the Chih Nieh district, about 150 miles south-east of Chefoo. Upwards of 100 persons were received into the Church, and many others were deferred until they could be more thoroughly instructed and had longer time to show the sincerity of their conversion. Nearly a month since, the missionary was stoned by a large number of men, one Sunday morning, when passing through a town on his way to preach at a station among the Lau San mountains. When the magistrate was informed of this, he promised protection in the future. Proclamations were issued, telling the people that, according to the treaty, foreigners must be protected in their lawful callings, and while none were compelled to listen to the preaching of the gospel, there must be no hindrance to those who wished to hear. A fortnight later the people, at an annual fair, again stoned the missionary, and he was obliged to flee for his life. The native Christians who assisted him in escaping were also stoned, and two of them seriously injured. The persons implicated in this affair bound themselves by an oath that they would stand by one another and forcibly resist any attempt of the magistrate to arrest any of their number. As there were church members or their friends living in almost every village, they were enabled to report the midnight meetings and the plans resolved upon for seizing the missionary and protecting themselves from the authorities."

As the magistrate of the district city could not undertake to guard the missionary from popular violence, the latter left for Chef. The people afterwards stormed the house where the missionary had been living.

Selections.

THE RELIGIOUS AWAKENING IN TRAVANCORE.

On Saturday, December 6th, I accompanied Mr. Baker to the Syrian College at Cottayam, where we heard from Philippos the Malpan some account of the revival. He is an able man, one of two selected delegates from the Syrian Church in the Revision Committee now at work on the Malayalim Testament. He had just returned from a visit to a Syrian congregation in which the people and the priest had been quarrelling, and the heathen Tahsildar had been called in to keep the peace, the people being for reform, and the priest against it. Philippos had calmed the people, and insisted on the priest yielding to their just demands. I found out afterwards that this was one of the revived congregations. He told us that there were about

12 congregations and 8,000 families of Syrians who had been affected by the revival. He described with deep interest his interview with a young widow, about 23, who had been awakened, and whose countenance beamed with her new-found joy as she spoke of Christ. She seemed, said the Malpan, as if she had just been talking with him face to face. The Metran, Mar Athanasius, I did not see: he was gone to visit some churches north of Cochin. I am told that he has issued a very sensible pastoral letter on the subject of the revival, of which an English translation has been promised me. He has also, I believe, given permission to the two Tamil Evangelists to preach in his churches, if they abstain from extravagance.

On Dec. 12th I went with Mr. Baker to Puthupalli, a few miles west of Cottayam. This is the village alluded to in Mr. B.'s letter.* It contains a large Syrian Church with a handsome west front, a very prominent object from the rice-fields through which the river along which we junted winds its way. This church is visited by thousands at the annual festival in honour, I believe, of St. George. Many of the members of this congregation have lately been very much stirred up to earnestness in seeking the salvation of others. On our way we had been greeted with a hearty and respectful salutation from one of these, a middle-aged man, who had his Testament in his hand and his spectacles on his nose, and was reading to some labourers under a shed by one of the great water-wheels used to irrigate the rice-fields. He is brother of a neighbouring Catanar (priest), and is one of the voluntary workers. Another, a respectable Syrian, very much in earnest in the same cause of late, was pointed out to me as we neared the church. Our first visit was to one of our own churches in the neighbourhood, perhaps half a mile off, where one of our Pastors, with a young Syrian priest and a congregation of nearly 150, partly Syrians, partly Slavs, were waiting for us. After a short service and sermon from Mr. Baker, we had some talk with the people. They first wanted me to tell them about Palestine, as I had seen it. Then they spoke of the Revival, and wanted to know our opinion about the outward signs accompanying it, bodily contortions, &c. I told them what I had seen in Tinnevelly in 1860, both in the way of physical emotions and pretences to miraculous power, and also in the way of genuine conversions, specially instancing the village of Ukkirankottei.† I told them how what was outward and emotional had soon passed away, what was inward had produced abiding fruits. The account seemed to satisfy them. They also consulted Mr. B. about some Slav converts whom they had lately gathered in; should they build a separate church for them? they feared if they admitted them to their own they would effectually destroy all hope of benefiting their fellow-Syrians. We afterwards went to the Syrian Church above described; the Vicar and an elderly Catanar came out to meet us: some 40 or 50 people gathered round. The Vicar is known to be opposed to the Revival, and even to the reform movement; but the lay revivalist whom we had seen in our way was there, and suggested that I should say a few words in Tamil. The vicar at once consented; and from the lectern, raised as it was on the chancel steps, I spoke for about five minutes to a very attentive audience, urging them to seek the grace of God. Before leaving, Mr. B. made the Vicar promise before the people that he would have preaching on Sundays. It is in this neighbourhood that the Bible classes and prayer-meeting have long been numerously attended: the young Catanar who had just attended our service near by is one of those who take an active part in this.

On Dec. 17th, at Tiruwella, I met the rich man alluded to by Mr. Baker as "ever in lawsuits with his family," who after his late conversion had "returned to a Nair land he had obtained from him by fraudulent means."‡ This man is one of the most striking fruits of the Revival. He lives three miles from Tiruwella. Mr. Johnson and Mr. Caley knew him well, as he often called at the Mission bungalow. He called again to-day. It was the first time Mr. and Mrs. C. had seen him since his great change. They were very much struck by his altered appearance. He was before very stout in person, and haughty and swaggering in gait: and he never cared to converse on religion. Now he looked like one who had passed through a most severe mental conflict, and was very humble and childlike in manner. They found it difficult to realize he was the same person. Ever since his conversion, about two months ago, he has been going about talking to people about their souls. We asked him if he had peace. No, he said, he had much sorrow of heart. Why so? did he doubt God's forgiving mercy? No, he had no doubt. He knew Christ had died for his sins, but he felt very great sorrow at the thought of his sins, and had still but little peace. He listened with the deepest attention while we directed his attendant, a young man, to read from the Malayalim Bible, Isa. i. 18: xliii. 25: xliv. 22: lv. 7: and Micah vii. 18, 19. He appeared very grateful. Then he asked leave to sing a Tamil lyric, and finally requested that we would obtain the Sircar's permission for him to speak to the prisoners in Tiruwella jail, about 150 in number, about their souls. We told him we feared there would be a difficulty unless they were Syrian Christians. Still the request was very touching. To think of this man, so rich and so haughty as he lately was, now longing to go himself to the very lowest and worst, and seek their souls' salvation! Every one who knows this man is astonished at the change.

Dec. 19th.—Rode over from Tiruwella to Chenganûr. Here is a large Syrian Church; as we neared it we heard strange sounds proceeding from it, and within found a congregation of above 200 persons, including 50 or 60 women, all on their knees, and in a state of wild excitement. Some were flinging their arms into the air, uttering passionate cries, others shaking and trembling in every limb, others throwing their bodies about in a strange and unnatural way, while the tears were running down their cheeks. Passing through the congregation we found three Catanars and two subdeacons on their knees on the chancel steps in front of the people; one of them was offering prayers out of a book, probably the Syrian liturgy, in as loud a voice as he could; but he could not possibly be heard more than a few paces distant, owing to the cries and shrieks of distress from so many in the congregation. Mr. Itty, one of our Malayalim clergymen, was with them, this place being in his pastorate. As the confusion continued and seemed unedifying, we asked the Catanar to stop, and with the aid of those around him calmed the people; and I then gave them a short address in English, which Mr. Itty interpreted. I reminded them of God's assurances of pardon, and of the dishonour we do to Him if in our distress at the thought of our sins we refuse to take Him at His word. It was encouraging to see what efforts the people made to keep down their feelings, and what earnest attention they paid to what was said. Jâco, the well-known Evangelist, a converted Brahmin, who had entered the church with us, then offered an extempore prayer in Malayalim, and the people, after singing a lyric, dispersed for a short time. It was a fast-day, and the Catanars told us they would soon reassemble. We went to an adjoining room for our breakfast, and had a very interesting talk with the Catanars, Sub-deacons, Mr. Itty, and the Evangelist. They told us that any allusion to the Saviour's sufferings would bring on this violent outburst of grief among the people; and that it was not merely the thought of His suffering, but of its being for our sins. We had some interesting consultation together as to what passages of Scripture were most suitable for these awakened souls. They then returned to the church, while we breakfasted. We soon heard the voice of united prayer, the people had reassembled;—then of an address from one of our friends, then of an extempore prayer from another, then of a lyric, then of another extempore prayer by one of the congregation: then all joined in the Lord's prayer. We had by this time returned to the Church. They begged us to stay all day; this our other engagements forbade: they then asked me to give them an address and offer prayer in Tamil. I spoke from Acts v. 31, showing how one part of it had been fulfilled to them. From His throne at the Father's right hand, Christ had, as a Prince, given them repentance. Let them look with confidence for the other gift here coupled with it, forgiveness of sin, and the fear which accompanies it. After a short Tamil prayer, this third service within little more than two hours was, as those before it had been, concluded with the Lord's prayer and a lyric. It was touching to see how deeply interested the Catanars were in all that took place. One of them was from a church ten miles distant, where the revival has now, as to its outward manifestations, somewhat subsided; but its effects continue in the zeal, love, and enlightenment of the people. It was his voice that we heard, loud and clear, in a touching and most Scriptural prayer before we returned the second time to the church.

December 20.—We spent some hours to-day at Kattanam in the house of the Rev. M. Wirghese, in whose pastorate the awakening first commenced. From him I heard the following account of its rise and progress. In July last in Manguri, a neighbouring village, in which the two evangelist brothers Jâco and Matthai live, a woman of our congregation had a remarkable dream. A dark cloud seemed to come down from the sky close to her, resting as she thought, on her neck, and at the time she heard a voice saying to her, Except you repent you will perish. She awoke in a tremor, and was very deeply affected: she had not before shown any signs of being a decided Christian. About the same time the wife of one of the evangelists, a truly Christian woman, saw a similar vision, which produced a deep impression upon her. The two women began to speak to and pray with others very earnestly. Soon after the C. M. S. schoolmaster in Kattanam itself was struck down, his body trembling, and his mind overpowered with a sense of his sins. Others in Kattanam were similarly affected; some Syrians in Kayenkulam, a market town four miles from Kattanam, who had always been on friendly terms with the C. M. S. congregation there, came over to see what this new thing was. The two evangelists also were active in seizing the opportunity of preaching earnestly to both Syrians and heathen. The two Tamil Evangelists from Tinnevelly had been at Manguri before the commencement of the movement, but had gone to Quilon, and did not return till a later period. From these places the movement spread till it reached in all 9 congregations of those connected with us, and 13 of the Syrian Church. All these, with the exception of the one Syrian Church of Puthupalli, near Cottayam, and two to the south near Quilon, are in the Mavelikara District, and in the pastorates connected with it, and most of them are south of Mavelikara. As far as I can discover, it does not appear that the revival has spread to any fresh congregations during the last six weeks.

We spent an hour at Manguri in the afternoon, when I had some conversation with Matthai, the younger of the two evangelist brothers, on the all-absorbing subject. When I asked him what fruits besides sorrow for sin the revival was bringing forth, he mentioned zeal in making known the gospel, watchfulness against spiritual pride, and reconciliation between those before at variance. He also spoke of the remarkable way in which in many instances boys under its influence had stood up in the congregation and given addresses. Of course Mr. Caley and I expressed our doubts as to the propriety or advisability of permitting this. From Manguri we went on to Kayankulam. This is a busy market town, with a large Syrian congregation said to amount to 1,000 persons, besides some Rome-Syrians, Mahometans, and many Hindoos. There are 7 Catanars attached to the church, one of them a nephew of the Metran. All the seven seem to have thrown themselves into the movement, and some of them have been subjects of the overpowering physical sensations above described. About 100 of the congregation have been also subjects of these, though the Catanars do not speak confidently of more than 50 as truly converted. Some of the Catanars understand Tamil, and others are said to be learning it, on purpose to enable themselves to make use of Tamil Christian books. Two months ago, when Mr. Caley was here, he witnessed a very similar scene to that which we saw yesterday at Chenganûr; since then there has been more calmness. But the diligence of the people in attending daily service at church has not abated. Before the Revival no one came to church except on Sundays and on fast-days. Now, besides a fair congregation every morning, there is one of at least 100 every evening at a service lasting above an hour, in which two chapters are read, lyrics sung, extempore prayer offered, and an address given by a Catanar, each taking his day in turn. They asked me to give the address this evening. It was interesting to hear the two chapters read by one of the Catanars from Mr. Bailey's Malayalim Bible distinctly and intelligibly: there were at least 250 people present, the lyrics were joined in heartily, and so was the Lord's prayer at the conclusion of each extempore prayer. The most striking feature, however, was the way which the whole congregation took up the word *Karttava*, (O Lord), with which each petition was concluded. In the second extempore prayer, offered by a member of the congregation in more passionate

* *M. C. M. Record*, December 1873, p. 367.
† Vide *C. M. Intelligencer* for 1860, pp. 266-8.
‡ See *Madras Record* for Dec. 1873, p. 368.

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tones, this fervour of desire to join degenerated into a confused murmuring which would soon have drowned the voice of the man who led in prayer if he had not concluded. I then spoke to them from Phil. i. 8 and Heb. vi. 1. They listened with much attention, seeming quite to understand my Tamil.

I heard about the revival also from the Rev. Messrs. Tharien, O. Mamen, and J. Joseph. Their accounts confirmed what I saw and heard as above described. It is perhaps too soon to attempt any calculation of the numbers who show signs of a real change of heart. From what I heard in regard to two or three of the Syrian congregations, I should be inclined to think that, as at Kayankulam, so in other places, from 50 to 100 were awakened in each place. Our own congregations in which the revival has taken place are much smaller, and possibly not above 10 or 15 have been awakened in each: in some cases even fewer. The new interest shown in lyrics is very remarkable. The tunes are introduced from Tamil. The lyrics are five in number, and were composed since the revival began by a younger brother of the two evangelist brothers. They have had a very large sale, and are exceedingly popular. They seem just to give the vent required for the excited feelings of the people, and while our English tunes cannot be mastered by native congregations, these Tamil tunes, when there is a good leader, are taken up by hundreds of voices at once with the greatest accuracy. The movement is one of the deepest interest, but its influence and proportions must not be over-estimated. On the one hand, from our conversation with the Catanars of Kayenkulam we gathered that they are somewhat timid about introducing permanent reforms. They fancy that if they adopt the reformed liturgy printed by the Catanar of Tiruwella, and in use in some churches in that neighbourhood, they will alienate the minds of other Syrians, who dislike this as savouring of the "English Church," though it merely contains such omissions as I believe their revivalists themselves approve of and practise. On the other hand, they seem to be pushing extempore prayer rather to an excess, in a way much more likely, one would have thought, to alienate the non-reforming party. It would be a very desirable step if the Metran would authorize a simple form of daily prayer, to which extempore prayer may be added when desired.

It is encouraging to notice with what respect our own Native clergy are everywhere received, and what an influence for good they seem to be exerting both on Catanars and people.

In regard to many of the subjects of the revival, as in the case of the rich man of Mepra described above, it seems as if they did not yet understand that the joy of the Lord is their strength. They seem to cherish their feelings of conviction and sorrow for sin, and to continue too long in the first stage of the Christian's new life. The constant recurrence day after day of the same physical sensations in the same persons, and the continued clamour caused by several members of the congregation crying out together, so as to drown the voice of him who leads in prayer, are somewhat unwholesome signs. These might, as we saw, be easily checked, but the leaders seem unwilling to do so, as they regard them, if not as a sort of miracle, yet at least as a means by which the Spirit works. However, these things have subsided in places where the revival began three months ago.

The prayers of the Christian Church should specially be called forth on behalf of these newly awakened Syrians. It is most earnestly to be desired that this movement should be guided aright, so that, in conjunction with the reform movement which has now been some years at work, it may tend to a genuine reformation of the whole Syrian Church. This, which was so strenuously aimed at by our fathers 60 years ago, has never seemed so near our grasp as at present. Let us pray for it: let us expect it;—with God all things are possible.

One important aid we may render them. A Commentary on the Holy Scriptures is earnestly desired by many Syrians, and would be bought by them if in an accessible form. Portions of a commentary on the New Testament have already been printed, viz. that on Matthew, on Romans, and on 1 Corinthians; other portions, as that on Mark, Luke, and the Acts, are in MS. If funds were forthcoming, those already published might be revised and reprinted in a cheap form *without the text*, and the Cottayam Missionaries, with the assistance of some of the ablest of the native clergy, would prepare the rest and pass it through the press. Subscriptions for this purpose should be sent at once either to the Secretaries, Church Mission House, Madras, or to Rev. J. M. Speechly, Chairman of the Press Committee, Cottayam, Alleppy.—DAVID FENN.

Quilon, 23rd Dec. 1873.
—*Madras Ch. Miss. Record.*

TELEGRAPHIC NEWS.

Paris, 5th February: In a speech delivered to-day before the Tribunal of Commerce, Marshal MacMahon urged confidence in the stability of the present Government, and added that he had resolved to make his septennial power respected under all circumstances.—The French Cabinet has decided to prosecute those newspapers attacking or contesting the legality of Marshal MacMahon's septennial power.—The Duke and Duchess of Edinburgh, together with the members of the Russian Court, have arrived safely at Moscow.

Berlin, 6th: Parliament was opened to-day. The Emperor's speech expresses confidence in the endeavours of the great powers to maintain peace.

London, 6th: Messrs. Eastwick, Otway, and Wingfield have lost their seats; Mr. Ayrton, Mr. Fawcett, and Mr. Jacob Bright have also been defeated. Mr. Thomas Hughes retired from the contest. The Right Hon. W. N. Massey has been re-elected for Tiverton, and Mr. Roebuck for Sheffield. Messrs. Cotton, Hubbard, and Twells, Conservatives, and Mr. Goschen, have been elected for the City. Two Conservatives are returned for Westminster, and one for each of the following places:—Chelsea, Marylebone, Southwark, and the Tower Hamlets.—It is asserted that Mr. Gladstone has resigned.—The Marquis of Hartington has been re-elected for New Radnor.

7th: Mr. Bernal Osborne has been defeated.—*Obituary:* Baron Meyer Rothschild.—Numerous Home Rulers have been elected in Ireland. The Hon. P. J. Locke-King, Mr. Bouverie, and Mr. James White have been defeated.—The British Exports for January amounted to £19,500,000, showing a decrease of £875,000. The Imports were £31,250,000, showing an increase of £3,875,000.—H. M.'s Troopship *Euphrates* left Portsmouth for Bombay to-day.

Paris, 9th: Two Republican candidates were elected yesterday for the departments of Pas de Calais and Haute Saône respectively.—*Obituary:* Herman Merivale, C.B., and General Sir Gaspard Le Marchant.—The author of "Ginx's Baby" has been elected. David Frederick Strauss, the theologian, and Jules Michelet, the historian.

London, 10th: Colonel MacNiell has been appointed Aide-de-Camp to H. R. H. the Duke of Cambridge, vice Colonel Clifford, V. C., who has been appointed Assistant Adjutant-General.—The German Army estimates have been increased fifteen million thalers.—Later returns show that a Bonapartist was elected for the Department of Pas de Calais.—The Carlists have allowed the inhabitants of Bilbao eight days during which to leave the town; afterwards the bombardment will commence.

London, 11th: A preliminary meeting was held at the Mansion House yesterday for the relief of the Famine in Bengal.—Mr. Disraeli, in an address delivered before the county electors at Buckingham, dwelt seriously on the aspect of the famine in Bengal. He said he fully appreciated the difficulties in which the present Government were placed, and which were not due to mismanagement on their part, but, he also expressed confidence in His Excellency the Viceroy of India. While acknowledging that nothing is so difficult for Government as to feed a people, Mr. Disraeli strongly deprecated the labour test as not suited to the population, and one which must result in great suffering, and mentioned various considerations which should be weighed before condemning the assumed *lâch s* of the Government of India. The speaker then went on to cite the sufferings endured during the Irish famine as proofs that the abstract rules of political economy cannot be rigorously adhered to in similar cases, and though the subject had not been particularly alluded to during the elections, he believed that the famine would shortly engross the minds of the English people. Mr. Disraeli concluded as follows:—"While we have been distracted by announcements of a speculative surplus, and the discussions between different classes concerning the apportionment of this surplus, still I cannot help thinking that perhaps there are, for this, claimants of much more powerful character than our own comparatively miserable interests."

PASSENGERS ARRIVED.

Per and O. Str. *Gwalior, February 12th:*

From Southampton.—Sir W. and Lady Arbuthnot; Col. Armstrong; Mr. A. P. St. George; Mrs. Mason; Col. Trevor; Mr. J. Calderwood; Mrs. Bell; Sub-Lieut. Liardet; Sub-Lieut. Hassard. Sub-Lieut. Thomas; Mr. W. Edington; Capt. and Mrs. Galloway; Mr. S. F. Roddy; Lieut. Talbot; Sub-Lieut. Sanford; Sub-Lieut. Pinkney; Sub-Lieut. Leslie; Mr. Sleeman; Rev. W. S. O'Neill; Mr. F. N. Taylor; Mr. Robertson; Mr. and Mrs. Blanchard; Mr. S. Taylor; Mrs. Turnbull; and Mr. Ameer Ali.

From Venice.—Mr. and Mrs. Watson; Mr. Davidson; Mr. and Mrs. Strachan; and Mr. Lightfoot.

From Brindisi.—Sir W. Herschel; Mr. F. Halsey; Mr. J. L. Hay; Mr. Blanchard; Col. and Mrs. Shortt; Col. and Mrs. Cahusac; Mr. Henderson; and Mr. Tennent.

From Alexandria.—Mr. Jameson.

From Aden.—Serj.-Major Miller, wife, and 4 children; Serjt. Naish.

Per Str. *Ava, February 11th:*

From London.—Dr. and Mrs. Maynard; Capt. and Mrs. Ponsonby; Mr. McKenzie; Mr. Primrose and child; Miss Campbell; Mr. Thornhill; Mr. Cotes; and Mrs. Goble and child.

PASSENGERS SAILED.

Per P. and O. Str. *Hindostan, February 8th:*

For Southampton.—Mrs. Wellesley; Mr. Alfred Parker; Mr. S. Saxon; Mr. E. Curtis; Mr. G. Clarke; Mr. A. G. Sullivan; and Mr. E. Gregory.

For Brindisi.—Mr. H. D. Littlefield; Mr. S. Jackson; Mr. C. Brancker; a gentleman; and Mr. George Mills.

For Venice.—Mr. J. Orgill; and Mr. Tollemacho.

For Suez.—Mr. C. Pearson; Mr. Plagge; Mr. R. A. Gartside; Miss Bullar; Mr. F. A. Eagleton; Dr. M. S. Southworth; Mr. E. W. Southworth; Mr. G. C. S. Southworth.

For Marseilles.—Mr. F. Chambers.

DOMESTIC OCCURRENCES.

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MARRIAGE.

NICKER—VITTERS—At Nassick, by license, by the Rev. T. Horsfall, Mr. Daniel Larner Nicker, Postal Inspector, to Elizabeth, eldest daughter of Mr. James Vitters, of Poona.

DEATHS.

MATHEWS—Feb. 7th, at Victoria Road, Norman Malachi Alexander, son of Mr. Charles Mathews, aged 15 years, 3 months, and 3 days.

PURKIS—Feb. 11th, at 57, Malabar Hill, the residence of C. J. Mayhew, Esq., Frederick William Charles, only son of Mr. and Mrs. F. W. Parkis, of Egutpoora, aged 9 months and 24 days.

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